

THE  
**CHRISTIAN MONITOR.**

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*VOL. II.] Richmond, (Va.) Saturday, August 16, 1817. [NO. 25.*

AMERICAN MISSIONS.

The Christian public will doubtless be gratified to observe three large and powerful denominations in this country uniting to form a plan, on an extensive scale, for conveying the glad tidings of salvation to the idolatrous natives and other heathen and anti-christian inhabitants of this western continent, and elsewhere. The undertaking is important, grand, interesting. It commends itself to the best feelings of all who have tasted of the preciousness of the Christian faith, which it is its object to make known to their benighted fellow men. The Missionary Society (of London) acting on liberal and enlarged views of Christian philanthropy, about twenty-two years ago set a noble example in this labour of love to the religious world; and the God of heaven has testified his approbation of their undertaking, by crowning their exertions with abundant success. The endeavour now made in America to imitate, in some good degree, that excellent pattern of benevolent and expansive zeal exhibited by our Christian brethren on the other side of the Atlantic, will in like manner, we hope, meet with the smiles of a gracious Providence, both in exciting our fellow citizens to a cordial, active, and ample, support of this institution, and in making it the instrument of gathering a rich harvest of souls into the kingdom of our Lord and Saviour Jesus Christ.

We copy the following account of the origin of the Society from the Commercial Advertiser.

THE UNITED FOREIGN MISSIONARY SOCIETY.

The spiritual condition of the Indians of North America, and of others throughout this continent, has long excited the commiseration of Christians in these United States. No great effort, however, has heretofore been made to relieve their spiritual wants, by a union of different denominations agreeing in the same essential doctrines.—Desirous of making such an effort, under a conviction of duty, and in the exercise of faith in the promise of God, the General Assembly of the Presbyterian Church, General Synod of the Reformed Dutch Church, and the General Synod of the Associated Reformed Church, have recommended that a Society be formed in the City of New York, under the title, and on the principles contained in the following

CONSTITUTION.

Article 1. This Society shall be composed of the Presbyterian, Reformed Dutch, and Associate Reformed Churches, and all others who may choose to join them; and shall be known by the name of "*The United Foreign Missionary Society.*"

Art. 2. The object of the Society shall be to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America, and in other portions of the heathen and anti-christian world.

Art. 3. The business of the Society shall be conducted by a Board consisting of a President, six Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and Twelve Managers, to be annually chosen by the Society. They shall have power to enact their own by-laws. Seven shall constitute a quorum.

Art. 4. The Board shall present their annual report to the highest judicatories of the three denominations, for their information.

Art. 5. Any person paying three dollars annually, or thirty dollars at one time, shall be a member of the Society.

Art. 6. The annual meeting of the Society shall be held in the City of New York, on the —.

Art. 7. Missioners shall be selected from the three churches indiscriminately.

Art. 8. This Constitution may be altered by a vote of two-thirds of the members present at an annual meeting, with the consent of the highest judicatories of the three denominations.

For the purpose of carrying this plan into operation, the following persons were appointed a joint committee by their respective judicatories, viz. the Rev. Dr. John B. Romeyn and Mr. Zachariah Lewis, by the General Assembly of the Presbyterian Church; the Rev. Dr. Philip Milledoler and General Stephen Van Rensselaer, by the General Synod of the Reformed Dutch Church; and the Rev. Dr. Alexander Proudfit and Mr. John Forsyth, by the General Synod of the Associate Reformed Church.

The joint Committee met on the 25th of July, 1817; and after interchanging their credentials, General Van Rensselaer was chosen Chairman, and Mr. Lewis appointed Secretary.

On motion, *Resolved*, That a general meeting of the citizens friendly to the object be convened at the Consistory Room, No. 10, Garden Street, on Monday next, at 12 o'clock, for the purpose of organizing the proposed institution.

The citizens who are friendly to the missionary cause, are therefore hereby invited to attend the General Meeting on Monday next, at the hour and place, and for the purpose above mentioned.

Signed by order of the Joint Committee.

STEPHEN VAN RENSSELAER, Chairman.

Z. LEWIS, Secretary.

Pursuant to the above notice, a general meeting of citizens belonging to the three denominations above mentioned, was held on the 28th instant, at the place aforesaid. General Stephen Van Rensselaer, was called to the Chair, and Mr. Zachariah Lewis, was appointed Secretary. The business was preceded by prayer. The Constitution above mentioned, was then read; after which, on motion of Rev. Dr. Griffin, seconded by Rev. Dr. Proudfit, it was

*Resolved*, That the meeting do approve the design of said Constitution, and do now proceed to subscribe to its funds.

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[The Mover and Seconder of the above Resolution, supported it by excellent speeches, which we hope soon to have it in our power to lay before our readers.]

A Committee of Seven was then appointed to make a nomination of suitable persons to fill the offices of the Society for the current year; who, having retired and prepared a list of Officers and Managers, returned and reported the following nomination:—

President.—General Stephen Van Rensselaer.

Vice-Presidents.—Robert Lenox, Henry Rutgers, Joseph Nourse, Rev. Dr. Ashbell Green, Rev. Dr. J. H. Livingston, Rev. Dr. Alexander Proudfit.

Corresponding Secretary.—Rev. Dr. Philip Milledoler.

Recording Secretary.—Mr. Zachariah Lewis.

Treasurer.—Mr. Divie Bethune.

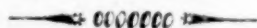
Other Managers.—Rev. Dr. Edward D. Griffin, Rev. Dr. James Richards, Rev. Dr. J. B. Romeyn, Rev. Gardiner Spring, Rev. Stephen N. Rowan, Rev. Robert B. E. McLeod, Messrs. Rensselaer Havens, John E. Caldwell, Isaac Heyer, Guysbert B. Vroom, Andrew Foster, Samuel Boyd.

*Resolved*, That the gentlemen named in the report of the Committee of nomination constitute the Board of Officers and Managers for the current year; and that they meet this evening at 8 o'clock, and afterwards on their own adjournments.

*Resolved*, That the Annual Meetings of this Society be held on the Wednesday preceding the second Thursday in May, at such place and hour as the Managers may appoint.

Concluded with prayer.

The Meeting was large and respectable.



## INTELLIGENCE FROM THE ENGLISH BAPTIST MISSION IN INDIA.

*The subsequent extracts, containing several facts of a most interesting nature, will, it is believed, be read with lively interest.*

TO the BAPTIST BOARD of MISSIONS in AMERICA.

SERAMPORE, June 25, 1816.

DEAR BRETHREN,

We have seen with peculiar joy the attention of our dear brethren throughout the whole continent of America excited to the state of the heathen, who have indeed been given, in the Divine covenant, to the Redeemer for an everlasting possession. The indifference formerly felt respecting the extension of the kingdom which is the subject of all prophecy, of all dispensations, and for the universal spread of which the world itself is kept in existence, is a reflection which ought to cover every one, whose song is "Crown him Lord of all," with confusion of face. We were too long absorbed in the affairs of individual societies, when all the prophecies, and all the promises, as well as attachment to him who is to be called "the God of the whole earth," should have led our devotions to the salvation of the whole world, and filled our contemplations with the delightful scenes on which the mind of Isaiah dwelt with so much rapture.



We rejoice to see the American churches making this a common cause, and that means have been taken to unite all their energies in the hands of so respectable a body of pious ministers, &c. We now send our congratulations and most fervent wishes for the success of your efforts. May many thousand souls, each more precious than the whole material system, recovered to a state of endless blessedness, be your certain, ample, and imperishable reward.

Should Divine Providence give you favour in the eyes of the Burman government, we hope it will, that empire stands in great and pressing need of many more missionaries; and we would recommend you to send, as soon as possible, to other places, as to Siam, Bassein, Ummurapore, Ava, Martaban, &c. By thus confining your present efforts to this empire, the languages of which have, no doubt, a strong affinity, your agents will form an united phalanx. Having an immense people of the same manners, prejudices, religion, and government, as their object; and being near each other, and engaged in the same country, the experience and acquirements of each will come into the common stock, and bear an ample interest. They will be able mutually to give solid and matured advice; and in cases of removal by death to supply the loss of those gone to receive their great reward. We would strongly recommend that *one* or *more* who may hereafter come out, obtain a competent knowledge of medicine. Perhaps missions in no eastern country need so much all the wisdom and advice, and mutual help, which missionaries can supply to each other, as, from the despotic and capricious character of its government, that in the Burman empire does.

The attempts of our Society in this empire have ended in the transfer of the mission to brother Judson, and those from you who may join him; brother Felix Cary, our last missionary at Rangoon, having gone into the service of his Burman majesty. Something, however, has been done. A mission-house has been built; the language has been opened; a grammar printed; materials for a dictionary formed; a small part of the New Testament printed; and a number of copies put into the hands of the natives.

We know not what your immediate expectations are relative to the Burman empire; but we hope your views are not confined to the immediate conversion of the natives, by the preaching of the Word. Could a church of converted natives be obtained at Rangoon, it might exist for a while, and be scattered, or perish for want of additions. From all we have seen hitherto, we are ready to think that the dispensations of Providence point to labours that may operate indeed more slowly on the population, but more effectually in the end: as knowledge once put into fermentation, will not only influence the part where it is first deposited, but leaven the whole lump. The slow progress of conversion in such a mode of teaching the nations, may not be so encouraging, and may require in all more faith and patience; but it appears to have been the process of things in the progress of the reformation during the reigns of Henry, Edward, Elizabeth, James, and Charles. And should the work of evangelizing India be slow and silently progressive, which, however, considering the

age of the world, is not perhaps very likely, still the grand result will amply recompense us, and you, for all our toils. We are sure to take the fortress, if we can but persuade ourselves to sit down long enough before it: "We shall reap if we faint not."

And then, very dear brethren, when it shall be said of the seat of our labours, the infamous swinging-post is no longer erected; the widow burns no more on the funeral pile; the obscene dances and songs are seen and heard no more; the gods are thrown to the moles and to the bats, and Jesus is known as the God of the whole land; the poor Hindoo goes no more to the Ganges to be washed from his filthiness, but to the fountain opened for sin and uncleanness; the temples are forsaken; the crowds say, let us go up to the house of the Lord, and he shall teach us of his ways, and we will walk in his statutes; the anxious Hindoos no more consume their property, their strength, and their lives, in vain pilgrimages, but they come at once "to Him who can save to the uttermost;" the sick and the dying are no more dragged to the Ganges, but look to the Lamb of God, and commit their souls into his faithful hands; the children, no more sacrificed to idols, are become the seed of the Lord, that he may be glorified; the public morals are improved; the language of Canaan is learnt; benevolent societies are formed; civilization and salvation walk arm and arm together; the desert blossoms; the earth yields her increase; angels and glorified spirits hover with joy over India, and carry ten thousand messages of love from the Lamb in the midst of the throne; and redeemed souls from the different villages, towns, and cities of this immense country, constantly add to the number, and swell the chorus of the redeemed "unto Him that loved us, and washed us from our sins in his own blood, unto HIM be the glory;" when this grand result of the labours of God's servants in India shall be realized, shall we then think that we have laboured in vain, and spent our strength for nought?—Surely not. Well, the decree is gone forth! "My word shall prosper in the thing whereunto I sent it."

We shall be glad to render you, and our brethren in the Burman empire, every assistance in our power. We have always met the drafts of brother Judson, and have sent repeated supplies, various articles of food, &c. to meet the wants of our dear brother and sister there.

Hoping to hear from you by every opportunity, we are,

Very dear brethren,

Your affectionate brethren and fellow-labourers,

In the kingdom of Christ,

W. CAREY,

J. MARSHMAN,

W. WARD.

[*Christian Herald.*]



## DRAM SHOPS.—FROM THE ALBANY GAZETTE.

*To the Honourable the Court of Common Pleas and General Sessions,  
in and for the City and County of Albany.*

THE Grand Jurors in and for the City and County of Albany, deeply impressed with the evils resulting to the community from the great and increasing number of petty retail Groceries and Dram Shops within the said City, and feeling it a duty incumbent upon them to do every thing in their power for the good of Society, and for the preservation of public morals, have thought proper to present to your honourable body the Groceries and Dram Shops generally, as an evil and a nuisance to society, which strikes at once at the root of good morals and religion, destroys both domestic and public peace, and reduces hundreds of our citizens to beggary, and their families to a dependance upon the public for support.

The time is within the recollection of many of the Grand Jurors, when a retail grocery or dram shop could scarcely be found in our streets. But within a few years they have multiplied beyond calculation, and almost without number. And in proportion as these sinks of vice and immorality, and schools for almost every species of crime, have increased, has the number of convicts in our prisons, and poor upon the town for maintenance, been augmented.

The Grand Jury think it needless for them on this occasion to enter into a minute enumeration of the evils which daily spring from these useless, unnecessary, and demoralizing resorts of the indolent, the profligate, and wicked. They are calculated not only to allure the aged into vicious habits, but to ruin our young men, to fit our children for the gallows, introduce misery and suffering into families, and in many instances to sever the cords of affection, and lead to a violation of the most sacred vows upon the altars of God.

Under these impressions, the Grand Jury have thought it their duty to present, and upon their oaths do present, the aforesaid establishments to your honourable body. The Grand Jury are well aware that the entire suppression of these institutions will be attended with many and serious difficulties. But believing that our excellent form of government depends for its durability in a great degree upon the preservation of public morals, and that the peace and happiness of society is liable to be undermined or entirely destroyed by the countenance hitherto given to these places of resort for the idle and depraved, they cannot but hope that the subject will receive that attention from the magistrates of the people, which its importance demands.

JESSE BUEL, Foreman.

Dated June 11, 1817.

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THE MAYOR of the CITY of WASHINGTON, on the 23rd ult. addressed a communication to the Aldermen and Common Council, respecting the Police of the City, from which we copy the following paragraph, as another evidence that the friends of temperance and economy, are awaking to their true interest.

“The next great object connected with a system of Police, which has come under my notice, and one that materially affects the morals of society, is the multitude of grog-shops and petty taverns which pervade our city. To punish crimes is an indispensable duty, but to prevent them is humane, wise, and consoling. I therefore earnestly recommend to your consideration this source whence vice, immorality, want and death is disseminated, to an alarming extent; if not an entire prohibition of them, I venture to hope that you will enact such additional restraints as will operate as a great diminution of their number and effects.”

The Superintendent of the Police of Boston, has given notice to all Innholders, Victuallers, Confectioners, and Retailers, that if they neglect to renew their licences at the Court of Sessions, or shall presume to sell without licence, they “will assuredly be prosecuted, in conformity to the late law of the Commonwealth.”

The Superintendent has also forbidden the driving on the Lord's day, during Divine Service, or while the inhabitants are going to or returning from public worship, any carriage at a greater rate than a walk or a moderate foot pace. “Special persons have been selected to take notice that the law on this subject may be rigidly enforced.”

[Recorder.]

#### SUNDAY SCHOOLS.

*Extract of a letter to the Editor of the Christian Herald, dated*

BRISTOL, 20th May, 1817,

THE Rev. T. T. Biddulph, the venerable and excellent minister of St. James' Church, (Bristol) lately mentioned from the pulpit, that a boy some years since behaved so ill in the St. James' Sunday School, that neither kindness nor severity appeared to have any effect upon him. After having him before the committee *repeatedly*, they were very reluctantly obliged to expel him. For several years they heard nothing of him, and had almost forgotten the circumstance. Lately, as an evangelical clergyman, (who was *then* a teacher in the school) was sitting in his study, in a distant country village, a sailor knocked at the door. On being admitted, he said to the Clergyman, “I suppose you have forgotten me, sir.”—“Yes,” said the Rev. Henry Poole, “I have, if ever I knew you.” “Do you remember a *wicked boy* named James Saunders?”—“Oh yes,” said he; “I have cause to remember him; he gave me uncommon trouble and anxiety. What do you know of him?” “I am the lad!” You are grown so, and so altered, I could not have believed it.—Well, James, what account can you give of yourself?” “A very sorry one, sir:—When I was expelled from the School, I left the city, and wandered I scarcely knew or cared where. At length I found myself at the sea side.—Weary of living by lying and stealing, *weary of myself*, I got on ship-board; and after sailing in various parts of the world, I was shipwrecked in a hurricane in the Bay of Honduras. After



swimming till my strength failed me, I gave myself up as lost. In the middle of a dark night I came to my senses, and found myself on a rock, half covered with water. I looked around and cried out for my ship-mates, and found that two of them were circumstanced like myself every moment expecting a watery grave. For the first time since I left the School, you, sir, darted into my mind. I thought of your great kindness—my base ingratitude—and some of the *sacred truths* you took so much pains to fix in my memory, particularly that passage in Numb. xxiii, 9. "From the top of the rocks I see HIM." In my extremity I looked to the Saviour, of whom I had *heard so much*, but whom I had so long slighted and despised.—I knelt down up to my waist in water, and cried mightily that "*That God would be the Rock of my heart and my portion forever.*" I found your words true, "*That praying breath was never spent in vain.*" On the day breaking, we discovered some pieces of wreck, on which we ultimately succeeded in reaching the shore. Then *many precious truths* you had taught me from the BIBLE came fresh to my memory; though I had almost forgotten, during my career of iniquity, even that there was such a book. I thought, sir, you would be glad to find that all your care and anxiety on my behalf was not lost: I therefore walked from my ship all this way to thank you in the best manner I can for your former kindnesses to me." Knowing the cunning and adroitness of the lad, Mr. Poole was half inclined to discredit him. He enquired the name of his then captain; to whom he wrote, and ascertained, that since this young man had sailed with him, his conduct had been so correct and exemplary, that whenever he knew James Saunders was on deck, he made himself perfectly easy, knowing that the duties of the ship would be faithfully attended to. Many months afterwards Mr. Poole received a letter from the captain, saying that poor James Saunders, in a distant part of the world, was seized with a fever;—that during its progress he sent for the sailors, read to them while able out of the BIBLE, exhorted them to cleave to the Rock of Ages that never moves, to take example by him, though *one of the vilest of sinners*, who had found mercy, and grace to help in every time of need; and commending them all to JEHOVAH JESUS, he fell a sleep in HIM, without a struggle, a monument of saving grace and redeeming love.

The new school rooms which accommodated from five to six hundred children, being in debt to the amount of a few hundred pounds, several gentlemen of the committee, and other friends to the institution had loaned the money wanted, in sums to suit their convenience, and had received obligations for their respective loans, bearing interest. The next day after narrating the above incident, Mr. Biddulph received from a member of his congregation a letter, inclosing one of these obligations for *fifty pounds*, requesting Mr. B. to burn the same; as the above anecdote had *amply repaid both the principal and interest of it*. Another of the congregation who held three similar *fifty pound bills*, sent them, with a like request: and when it is generally known, it is expected other benevolent individuals will "*go and do likewise.*" Surely this is encouragement for every person connected



with SUNDAY SCHOOLS to persevere amidst many discouragements. This case furnishes a signal instance of the prevalence of PRAYER, and of the *utility* of storing the youthful mind with *portions of scripture*, even though it should appear to be casting the precious seed on *stony ground*. It may, in God's own good time, bring forth abundantly to the praise of our adorable Immanuel "God with us," to whom be all the glory. Sunday School Teacher! "In the morning sow thy seed; in the evening withhold not thy hand; for thou knowest not which shall prosper this or that:"—when thine head hangs down like a bulrush, and thou art ready to retire with trembling, disgust, or dismay, think of James Saunders: adopt the motto of the Israelites of old—"Faint, yet pursuing," and "GO FORWARD," leaning on your Beloved.

A little girl of seven years of age was observed at the Sunday School, weeping. Her teacher affectionately inquired the cause. She answered, "I am a sinner—a great sinner—I want to know the Saviour of sinners, Teacher: will you show him to me?" The Teacher was confounded and speechless for some time. She knew her inability to comply with the child's request; for she had never sought the Saviour for *herself*. Remorse of conscience, conscious guilt, deep searching of heart, and fervent prayer succeeded.

Diligent in *reading* and *studying* her BIBLE, and attending the means of grace where the Gospel was faithfully preached, she at length found HIM who "*is the chiefest among ten thousand, and altogether lovely*;" and then took her infant pupil in the arms of her faith, entreating the Holy Spirit to pour into her bosom and tender mind that wisdom from above which maketh wise the simple, and out of the mouth of this babe to perfect praise.

[*Christian Herald.*]

#### THE THEATRE AGAIN.

We frequently recur to this subject, because it is our deliberate opinion that Theatrical amusements are injurious to the best interests of the people who indulge in them. Every man is most solemnly bound to do all the good in his power to the community of which he is a member. And by every fair rule of construction, this obligation ought to be extended to the prevention of evil. Persuaded then, that the stage, as it is now, and always has been managed, is productive of much mischief, we should think the neglect of any measure calculated to discourage entertainments of this sort, an omission of duty, for which we could not answer to God, our consciences, or our country.

On the same principle, it may be said, he who believes that the Theatre is a public benefit, ought to exert himself for its support and encouragement. Admitting this to be true, it cannot be thought unreasonable in us to ask those who do *conscientiously* believe that the stage is a school of morals, or a preventive of vice, to re-examine the foundation of their opinions, and endeavour to ascertain as clearly as possible whether they may not have been mistaken. We put the request in this form, because of our persuasion that the sentiment of

many on this subject is a mere prejudice. They love the Drama, and are ready to adopt any opinion which will justify their passion. They do not reason on the subject, but only feel.

The proposed re-examination is the more reasonable because the question for investigation is a practical one which has caused considerable difference of opinion among men who have had a high character for virtue and wisdom. To this remark it ought to be added, that in every age those who have been eminent for evangelical piety, have been opposed to Theatrical representations. And here, as well as any where, we may meet what is called an argument in favor of the stage. It runs in this form, "Dr. Young, and Johnson, and Paley, and other very great and good men either wrote plays or encouraged the representation of them by frequenting the Theatre, and surely it will not be pretended that they were not Christians—At any rate, if I should ever be as good as they were, I shall be very well satisfied." Upon the urging of this, if one does not choose to deny that the person produced as an example was a Christian, the advocate of the Stage claims a complete victory. But surely it is one thing to say that a man is not a Christian; and quite another to say that a certain course of conduct ought not to be pursued by Christians. In the former case we assume to know the heart; in the latter, we refer to the revealed will of God as the standard of moral conduct: The former then may be an act of daring presumption; the latter is an indispensable duty. It is wonderful that this most obvious distinction is not made. Were this done, we should not so frequently have our words perverted to an uncharitable judgment upon an individual, when we only mean to censure in general terms what we think to be a breach of Christian precepts.

In the present No. of our paper we have not room to enter at large on the proof of the fact that in every age the truly evangelical and pious have been opposed to the Theatre. It would be easy to shew that in primitive times, when the Church was in her glory, and the disciples breathed the spirit of their Master, every thing of this kind was included in the renunciation made by the members of the Church of the pomps and vanities of the world. At that time baptism was refused to a stage player; and if any of this calling, after having been admitted into the Church, returned to the stage, they were excommunicated.

In this country the whole Christian publick is strongly, and in principle, opposed to the practice under consideration. Concerning the Methodists, Baptists, and Friends, we have it, at present, only in our power to state, in general terms, that from our acquaintance with these several denominations, they directly and totally disapprove of Theatrical amusements. In respect to the doctrine of the Presbyterians on this subject, I shall only at present quote a part of the answer to the question in their larger catechism, "What are the sins forbidden in the 7th commandment? Ans. Idleness, gluttony, drunkenness, unchaste company lascivious songs, books, pictures, dancings, stage plays; and all other provocations to, or acts of uncleanness either in ourselves



or others."\* To this testimony of that church, we are happy that we have it in our power to add that of the whole Episcopal Church in the United States, very recently given. And we return our hearty thanks to the author of the following letter, for his communication, with the accompanying extracts.

WEDNESDAY, August 6, 1817.

REV'D. AND DEAR SIR,

Agreeably to your request, I send you the documents which formed the subject of our late conversation.—Should they prove of any avail in promoting the cause of religion and good morals, it will produce in my mind the greatest happiness.

The sentiments which they inculcate, are addressed to the clergy and members of our own communion. As the spiritual fathers of a large and respectable family, the Bishops conceived it their duty to declare their opinion upon the subject of amusements in general, and you will perceive that Theatrical representations in their view, are considered the most baneful and pernicious.

To control the public opinion has never entered into their minds ; but to speak to their members in the language of Parental affection ; to caution them against evil, and to advise them to pursue those things " which are lovely and of good report," is certainly their duty ; and I fondly hope will endear them to those whom Providence hath committed to their charge.

They are laboring to promote the present and eternal happiness of their people, and whatever may be the reception with which their opinions may meet, they will, I am persuaded, continue to supplicate

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\*See the subject of this article handled in a most masterly manner by the late excellent Dr. Witherspoon in his " Serious Inquiry into the nature and effects of the Stage." Works, vol. 3d—pp. 121—197. This Essay has been re-printed in a separate volume ; and is earnestly recommended to the careful perusal of all who have not seen it. To us the reasoning of the author appears perfectly conclusive. Nor do we see how the force of it can be evaded on scriptural principles.—Many however seem to suppose that, because they do not openly make a profession of religion, they are under no obligations to regulate their hearts and lives by the precepts of the gospel. They will see their mistake by considering that they are to be " judged according to the gospel." The truth is, what is wrong in a Christian, is wrong in any other man.

Before closing this note, we wish to say a word more of Dr. Witherspoon. He was a native of Scotland, and minister of a church in Paisley. While in this situation, he was chosen President of the College in Princeton, N. Jersey; and accepted the office. When the war of the Revolution broke out, and the duties of his office were suspended, he accepted of a seat in the Continental Congress, and was a highly respected and useful member of that illustrious Assembly. Since his death, his works have been published in four volumes. No original writings have ever come from the American press more worthy of frequent perusal than those of Dr. W.

Heaven for the blessings of his grace upon those connected with them, and upon the human family without exception.

I remain, Rev'd. and Dear Sir,

Your affectionate friend and serv't.

RICHARD CHANNING MOORE.

IN GENERAL CONVENTION.

*Extract from the proceedings of the House of Bishops.*

May 27th. 1817.

*Resolved*, That the following be entered on the Journal of this House, and be sent to the House of Clerical and Lay Deputies, to be read therein :

" THE House of Bishops, solicitous for the preservation of the purity of the Church and the piety of its members, are induced to impress upon the Clergy the important duty, with a discreet but earnest zeal, of warning the people of their respective cures, of the danger of an indulgence in those *worldly pleasures*, which may have a tendency to withdraw the affections from Spiritual things. And especially on the subject of gaming, of amusements involving cruelty to the brute creation, and of *Theatrical representations*, to which some peculiar circumstances have called their attention. They do not hesitate to express their *unanimous opinion*, that these amusements, as well from their *licentious tendency*, as from the *strong temptations to vice which they afford*, ought not to be frequented."

*Extract from the Pastoral letter of the Bishops of the Protestant Episcopal Church, May 27th, 1817.*

" WE would be far from an endeavour after an abridgment of Christian liberty, but we cannot forget, that in a list of the classes of evil livers, there is introduced the description of persons, who are "lovers of pleasure more than lovers of God," nor, in respect to the *female professors of religion in particular*, the admonition that "she who liveth in pleasure, is *dead while she liveth*." We are aware of the difficulty of drawing the line, between the use of the world and the abuse of it : that being conceived of by different persons equally pious and virtuous, according to the diversity of natural temperament, and of the states of society in which they have been placed by education or by habit : but we know, that where the conscience can reconcile itself to the drawing as near to the territory of sin, as it can persuade itself to be consistent with standing on secure ground, *deadness to spiritual good at the best*, but more commonly *subjection to its opposite* is the result.

" In speaking of subjects of the above description, (meaning amusements) we would not be understood to class among them any practice which is either *immoral* in itself, or so customarily accompanied by immorality, that the one is necessarily countenanced with the other; of the *former description*, is gaming in all the variety of its exercise : and the like may be said of whatever involves cruelty to the lower animals of the creation. If the same cannot be affirmed of works of fiction, and of putting speeches into the mouths of feigned characters



for the purpose of instruction or of entertainment ; yet as the question is applicable to the exhibitions of the Theatre, such as *they have been in every age, and are at present*, we do not hesitate to declare *unanimously* our opinion, that it is a *foul source* of very extensive corruption.

“ We lay little stress on the plea, that it is a matter practicable in social institutions, to purge the subject from the abuses which have been attached to it. When this shall have been accomplished, it will be time to take another ground. But in truth we are not persuaded of the *possibility* of the thing when we consider that the *prominent* and most *numerous patrons* of the stage, are always likely to be the least disposed, to the seriousness which should enter into whatever is designed to discriminate between innocence and guilt.

“ While the opinions and the passions of such persons continue to serve the purpose of a looking glass, by which the exhibited characters are to be adjusted to the taste of so great a proportion of the public, we *despair* of seeing the stage rescued from the disgusting effusions of *profaneness and obscenity* ; and much less of that mean of corruption, more insinuating than any other—the exhibiting of what is *radically base*, in alliance with properties *captivating to the imagination*.

While we address this alike to the *Clergy* and to the *Laity*, we consider it as especially hostile to the usefulness of the *former*. And even in regard to some matters, *confessed to be innocent in themselves*, their innocence may depend much on many circumstances, and on *professional character* among others.

The ear of a Clergyman should always be open to the most serious duties of his station !! Whatever may render it difficult to his own mind, to recur to those duties with the solemnity which they require ; or may induce an opinion in others that such a recurrence *must be unwelcome to him*, from some enjoyment *uncongenial with holy exercise*, ought to be declined by him. If it be a sacrifice, the making of it ought to be exacted by what ought to be his *ruling wish*, the serving of God, and the being useful to his fellow-men in the discharge of the duties of the ministry.

“ With the assurance of our unceasing prayers for the welfare of our spiritual zion, we conclude this our fourth Pastoral letter.

“ Signed by order of the House of Bishops,

“ WILLIAM WHITE, D. D. Presiding Bishop.”

From what has been exhibited above, it may be fairly assumed, that the united voice of the Church of Christ in America, (including all Protestant denominations,) is decidedly against Theatrical representations. Ought not they who are of the contrary part to have very strong reasons indeed to support them in their opposition? Ought they, in a case which, to grant the most that can be yielded, is extremely doubtful, to go contrary to the judgment of the whole Church of Christ in the land? And especially, ought professed Christians, in such a case as this, to act against the decisions of the Churches to which they belong?

We shall leave these things to the meditation of our readers ; and before closing this article offer one or two considerations of a different nature.

We have seen running thro' all the public papers, a notice of several distinguished English actors said to have been engaged to perform on the American Stage. If no mis-statement has been made, these men are hired at high wages ; one at no less price than forty thousand dollars ! And from whose pockets is this money to come ? The people's ! And here are we, the laughter and scorn of Europe for the miserable state of our literary institutions ; without public libraries, almost without roads, and canals, and in many places without churches ; with a country inviting, we had almost said imploring the exertions of the citizens in the way of public improvement—here are we, republicans, in these circumstances, with princely profusion, and lordly extravagance, lavishing immense sums upon strolling play-actors, for their " smart and snappish dialogue, called comedy !" We are soon, it is presumed, in imitation of European manners, (for with all our boasting of independence, we are fast imbibing their sentiments,) to have our chief towns infested with Italian women and eunuchs to sing for us ! Some Madame Catalini ought in all reason to pocket her forty thousand a year too. The ridicule of foreign travellers, and of hireling reviewers has made us ashamed of our plain republican manners, of our tame domestic enjoyments. We must have something as titillating, as pungent, as luscious as European lords, and ladies to gratify our taste, and rouse our jaded faculties to a capacity for enjoyment ! If these things suit us, and are congenial to our institutions, then for ourselves we confess that we have no idea of congruity.

Here is another consideration. We love money about as well as we love pleasure. What then, it is asked, will be the effect on our young citizens who are at once aspiring to wealth and desunction, when they shall see a favorite actor receiving more in one night than they can make in a whole year ; and at the same time courted by the foremost citizens in the place ? If we know any thing of human nature, it will give them a disrelish for the dull pursuits, and slow gains of trade, and inflame them with an irrepressible desire to shine on the stage, and become rich too.

Once more.—We still hear it urged that the theatre is a preventive of vice. We ask in what way. ? Does it prevent drunkenness ? By what means ? Every one knows that the facilities (as the phrase is) of getting drunk are not very far off. Whatever may be bought at a Confectioner's shop, can be procured at or very near to the Theatre. Does it prevent licentiousness ? Who frequent the play-house more than courtezans ? Does it prevent quarrels ? Let the records of duelling be referred to for an answer to the question. Does it prevent idleness ? Why this is the very place where the fashionable loungers are always to be found. Does it prevent gambling ? We grant that a man cannot gamble while at the theatre—but we are verily persuaded that here those associations and habits are formed, which makes something like deep betting necessary to afford a sufficient stimulus to the mind. The case is analogous to that of a man long used to strong drink—if he cannot get his mint sling, he will take laudanum in its stead. There is not a vice in the whole catalogue which is prevented, nor a virtue which adorns human nature that is promoted by stage plays.



## REMARKS ON A PRECEDING ARTICLE.

WE earnestly invite the attention of our readers to the article, headed DRAM SHOPS, in this No. of the Monitor. The example which has been set of attempting to suppress these nuisances, is most laudable, and worthy of general imitation. There is perhaps no practice in the country so extensively mischievous as that of drinking ardent spirit to excess. It destroys the health, wealth, and credit, the soul and body, of more individuals, than almost all other vices put together. It is afflicting to behold the apathy with which all this havoc is regarded among us. It is high time for the virtuous and patriotic part of our community to rouse from this indifference, and put the law in force to its utmost extent, against all who for the love of filthy lucre, are accessory to the corruption of public morals.

Our laws, if executed, would prevent much of the mischief that is now spreading abroad. A man who lives by retailing spirits, when he pursues this business on the sabbath, is as much a violator of the law which prohibits labour on that day, as the farmer who sends his hands into the field to reap and plough. Yet it is the ordinary practice of such retailers in town and country to keep open house, and sell to all who come, white, black, and yellow. Thus are the morals of the labouring class of the people greatly vitiated, their little savings wasted, and in many instances habits of complete sottishness formed. This evil is of wide extent; its disastrous influences appear among our servants; they acquire such love for strong drink that have it they will, honestly if they can; dishonestly if they must.

And here it may not be amiss to make a remark on the prevalent opinion that stimulating drinks are necessary for labouring people. Perhaps there never was a greater mistake. The most hardy and laborious men that the world ever produced knew nothing of this sort of refreshment. We allude to the ancients. A Roman soldier would march all day bearing his armour, clothing, and provisions; and labour perhaps half the ensuing night in constructing a fortified camp: and the utmost that he could expect in the way of drink, was about a pint of *Posca*, that is, vinegar and water. We ourselves, have compared labourers in the harvest field who drank molasses and water, butter-milk, and such things, with those who used whiskey; and we know that the former at the close of the day were much less wearied and exhausted than the latter. It is utterly untrue that the common use of ardent spirit is in any respect beneficial. In most cases it is injurious. In very many it is utterly ruinous. The unlawful sale of it then ought by all means to be prevented. By the unlawful sale, we mean that which is carried on by unlicensed houses at all times, and by licensed houses on the sabbath. And here we would put in a word or two more respecting unlicensed houses. We suspect that there are many such in town, and country too, especially in the neighbourhood of our larger towns. We suspect farther, that no little injury is done by these last establishments; that it is not at all uncommon for boys and apprentices to *take a walk on the sabbath, into the country: that somehow or other they often happen to fall in at these little tippling houses; and that when they are there, fatigued too by their walk, they think it not at all amiss to take a little refreshment.* This is a sub-

ject, which, it seems to me, deserves diligent enquiry; and, should these suspicions prove true, active measures to suppress these illegal practices, ought by all means to be used. We farther suspect that in our large towns, there are houses, where tempting liquors are sold; to which many thoughtless young men are enticed; and where they acquire habits which soon work their ruin.

These are matters which greatly concern the welfare of society; they effect the very vitals of the common weal. All citizens have an interest in putting a stop to such evils. Existing laws do not reach the whole of the mischief; perhaps enactments cannot be framed, in conformity to our institutions to extend so far. It becomes the virtuous members of the community, then, by voluntary associations to discourage and discountenance those who disregard every thing but private gain. We should endeavour to strike at the root of the evil; to work on the love of gain, which leads these men astray. Suppose that all who love their country, and wish, by promoting the virtue of the people, to give permanence to its institutions, should form societies for the suppression of vice; and not only determine to prosecute direct offences against the laws, but withdraw their *custom* from those who thro' desire of gain do injury to society. A resolution of all the virtuous house-keepers in a town to deal with none who open their shops on the sabbath, would keep them close enough on that day. A similar method pursued in relation to those who sell punch, and cordials, &c. to *boys*, whether on work-day, or sabbath, by night, or in the morning, might have a most happy effect. These hints are thrown out for consideration. And it is done with a deep feeling of regret that there should be any occasion for them. It is a disgusting and sorrowful sight to see our streets crouded with blacks every sabbath, giving many evidences of deep drinking; it is mournful to see so many cases of the poorer sort of people, who, after selling at market their little articles, instead of carrying home their gains, or laying them out in necessaries of life for family use, go crop-full of whiskey, carrying a jug of the same stuff for use until they shall come to market again. But it is perhaps most distressing of all to see young men, and boys giving strong evidences that they deal largely in cordials, and slings, and juleps. These youth too, are perhaps the best hope of their parents; are destined by them to an honorable and useful employment; and are looked to as the crown and joy of their old age; yet forgetful of all that they owe to those who brought them forth, to their country and their God; careless too of what is due to their own good fame, to their wealth and health, their life, their souls, they indulge in present gratifications, and form habits which sooner or later bring disgrace and ruin. For drunkenness weakens the understanding, hardens the heart, sears the conscience, extinguishes every generous feeling, and brings man down to a pitiable and odious condition of brutishness.

No law could be more reasonable than that which should disfranchise a Sot; take his estate from him; and put him under guardianship as an idiot. And as for those who live by making men drunkards, especially who entice the young and unwary into their dens; who allure them by luscious liquors; who trust them until they can get money to pay; and conceal their irregularities from their friends; ought they to be in better estimation than retailers of poisonous drugs, who live by dealing out death to others?